Rough Field Notes - Misc.

B79-0054/010(11)

form. They had disembowled body, & were melting out the grease. At back of the cave was a pit where refuse was thrown. Grease from muscle of thighs a powerful medicine. They fell asleep wearing masks. In she crawled, took spoon used for stirring broth, held spoon at mouth of sleeper, stepped on stomach so not awakening he swallowed it. She 4 times (1) then she went back to village. The oil used in dirty box (2) was this human fat. She returned elated, sent messenger to summon families, (3) gave each position in house (4) by families. This was unusual, since she should have asked permission of (nonodjous). However they made no fuss, she received & also message peculiar. She provided hemlock bark for feast, dipped in fish grease. She gave a ♂ who had lost many relatives the honor of assisting her. She measured out ~~spruce~~ hemlock bark so that the family of dirty box people got it smeared with poison grease, others got it with fish oil. One by one members of family stood up, then fell dead. A big man asked what she had done to kill people. She told whole story of her suspicions, followed by her actions. One boy of family did not come to feast, hence escaped. People climbed mountain & found old that she had said. Wilson has considered descendant of sinewy boy.

Tallis Hands The houses at Tallis are adjoining. Father of Tallis Twinobby moved house away from village, cultivates land, put up wide fence. Tallis Hands lost a ~~box~~ calf, his two D's went to look for it. They found cool-oil can, cut open at top, children in can. Inside was human leg from knee to ankle, woollen sock on. They went home & told father, he went along & confirmed it & found that the sock was one made for him by his wife. He took box & contents to Wagner, who (?) shot him for it. Belief that finder of box suffers losts, in this case doubly so because of sock. Hands children heard cried. Belief that leg is kept in tin until rotted, then put in real old b. Twinobby went back to Tallis & missed tin. No proof of its ownership, but he asked gods if they had seen a jam-tin children in hedge.

(1) Everybody knew that son of (Potter) was no good, no need for meeting to decide. (Lobsot) had royal lineage in (Ruskalsk), hence royal lineage + Ability made him in place. No poor man could ever succeed. When (potter)'s son was Youngster, he was given Father's name in hope that he might redeem himself. ~~However boy would not dream of to~~ White Sam carried name of Potter all through life, though nothing. Potter had relatives, who to-day look after White Sam. When White Sam about to die people will ask him whom he wants to succeed him, he would probabey give it to Reuben Schooner. Reuben Schooner carries name till he wants to pass it to Son. If this son has further son, who as a boy shows great ability, of course as (boy). This boy has therefor great chances of becoming head Chief: he bears name + has ability.

When a (White) man makes (White), he gives away blankets to first name, present more. A Fort Rupert (White) man making (White) to other Fort Ruperts, each name gets present. If one name forgotten, I stand up to Web: you have forgotten Jonah, he gets present for each name.

(Potles) was head-chief of Bella Coola. He was succeeded by (Kobot) ① then Adam King. (potles)'s son was no good, but he had relative who was (Klim) man, Lakott. Small-pox decimated people, hence amalgamated. Joshua's uncle's people had been head-chief in village up river. His uncle was related by marriage to (Kobott). J's uncle was placed as equal rank to (Kobot). (Kobot) died ~~1875~~ J's uncle ~~died~~ reigned instead. J's uncle died, & J out of running through X vanity. A great (Klim) man, Adam King was quiet position. Willie Mack, whose M in Dof great (Klim) man has equal rank with Samuel King.

many small villages go together under one name when away.

(1) He is recognised as (askwida), his story being polished up by his family. Boy gets his information ~~sound~~ body. Real (askwila) gets information by fasting & prayer etc. An (askwila) man is immune from hurt. An (askwila) man known to [illegible], had like pouch in wrist, could put hand on body & sickness went into pouch, when he liked could squeeze rear of pouch & out came the sicknesses. The death of a (askwila) is due to sent taking him back, owing to mistake on part of (askwila)

(2) No, only the individual members, the body as body does not meet to decide matter.

~~Man who was to keep festivities after end of winter Ceremonial should~~ ~~tuck them carefully, if, e.g. boy should see (him) the wrong voice would make him a lie-doctor - next winter he must be publicly made a fool of.~~

Nomadic Sticks used to burn bodies. Relatives use to stand with face down in smoke, grease coming out would be rubbed on either side of face. Bella Coola, when they catch a seal, they shoved it into fire, to scorch off hair. (1)

Joshua states similarities in language between Bella Bella & Sticks
No living person thrown into fire with (tgi').
All are thrown into fire.

Bella Coola have deep scorn of Sticks.

(1) ~~[218]~~ One special man had job of keeping whistles, a hereditary job. Always a (klim) man. Son must become (klim) man before he can get job. If a (tyi) (kusut) wants to use whistles, he would have to become (klim), ask permission of (nowodjowo), borrow the whistles & return same afterwards.

man who kept whistles① after Incita ceremonial used to instil them carefully. L. L. g.[hr] son ~~was~~ should see them the (unreadable) met secretly & decided ^ he should be made he doctor. kept whistles he must be publicly made a basenit.

2.2.0

(1) krab kusnan = giving away of goods.